first humorous name customarily was given when a child was three or four years old. This first name sometimes stayed with a woman throughout her lifetime, but a man received a new one when he married. This name, also of a humorous connotation, derived from an incident occurring during courtship or early marriage, often is bestowed by the father-in-law. 551 553

In former times, a stranger's name was not asked; he would reveal it when he wished to do so. The Havasupai say they aren't embarrassed about telling their names, but some of them show embarrassment or avoid response when an Anglo-American asks their Indian name, especially the joking name. The formal name customarily was used only by related persons, or by people who were close friends. If a stranger used it, its owner "didn't feel right about it." The joking name is freely used by those who know it. 551 576

Today, an Anglo-American name, chosen by the parents when a baby is born or soon after, is used more frequently than is the Havasupai term, even when the native language is being spoken. A few adults have no Havasupai names. 551

Translations of some women's names and descriptions of their derivation depict situations which inspired them. One married woman is called Burning-a-bird, because in childhood she threw her toy bird into the cooking fire. Another woman's name means Pulling-watermelons-off-the-vine, because when she was little she picked a boxful of small, green watermelons. A woman called Soapweed-pear-fruit was given this name by an old man who was amused when her parents tied a cowbell around her neck so she could be found easily if she wandered away while they were picking soapweed pears. A woman who was called Little-one during childhood, was renamed White-person-talking after her return from boarding school, because she spoke only English to those Havasupai who could understand it. An old woman recently deceased was named Pulling-a-rope because in her youth she was a good horseback rider and calf roper. One name, Long-tailed-lizard, was given to a girl who remarked (half in jest and half in objection) that after marriage she would have to wear long dresses like the lizard. [291] [885]

Children in the Social Group

The Social Group

The first child of a couple customarily is born into the household of his maternal grandparents, but the infant and his parents may move to the household of his paternal grandparents within a short time after his birth. 591

From the beginning of his life, an infant is present in the family circle rather than being isolated from it. In former times, the relatives with whom a child shared a common residence, or camp, in addition to his 592

CHAPTER III

PUBERTY AND ADOLESCENCE

Recognition of Puberty

Puberty, as noted by appearance of the first menses, marks an important point in a girl's life. Although a girl is not necessarily required to put aside childish toys and pastimes and to assume the attitudes and responsibilities of a woman from this time on, the occasion is recognized as symbolic of transition from childhood to near adult status. 881

It should be noted that adulthood and maturity are not synonymous terms to the Havasupai, who regard the former as a state of physical development and the latter as a mental and emotional condition. Maturity is characterized by them as the attainment of experience and wisdom which can only be achieved with the passing of time and therefore cannot be expected of young adults. Thus, while a youth may be proficient in physical skills, he is not expected to "know" things, such as the best ways to get along in his environment, nor is he thought to have thorough knowledge of traditional tribal folklore and folkways. Emotional stability or an even temperament is much admired, but those who are said to possess this quality are not among the tribal leaders. They may be consulted for advice, especially among their own kinship group, but this is a normal function for senior family members, even tempered or otherwise. 885 881

Puberty apparently is not closely associated with a girl's eligibility for marriage. Although a few girls in the present younger generation have married shortly after the advent of puberty, marriage usually takes place five or six years later, the length of the intervening span lending support to statements by informants that there is no connection between puberty and marriage. Although several women reportedly had not reached puberty when they married, this was not checked with the respective individuals who, in each case, were old enough to menstruate. However, the fact that they are reported to have married prior to puberty suggests that the first menses is not necessarily prerequisite to marriage. 881 582

Thus, while puberty is formally recognized with a traditional ceremony, it is not marked by any sudden change in the routine of a girl's daily life. In her work and recreational activities, assumption of adult roles is accomplished gradually and almost imperceptibly. No doubt the eldest girl in a family is given greater and earlier responsibility than that delegated to a younger sister. However, a girl's grandmothers, aunts, and other female relatives are usually at hand to assume major duties, or to help with whatever a young girl must do. 881